for they are felt to be no longer demanded by so strong and imperative a necessity.

Again, the savage feels how dependent he is upon his family and his tribe, and he exhibits corresponding qualities. He becomes hospitable and clannish in his character. But while kind to individuals, and devoted to his tribe, he has no universal benevolence, and he reckons himself at liberty to make war with every tribe not specially connected with his own. As society advances in civilisation, each man becomes less dependent on immediate neighbours, but feels more and more his connexion with the race; and hence he is apt, in the clashing competitions of the world, to become individually selfish, but generally benevolent and cosmopolitan.

Without such arrangements, favouring what is good and discouraging what is evil, virtue would have great difficulty in retaining a place in our world. But by such powerful instrumentality, this world can be kept from lapsing into total disorder. This agency is so powerful, operates so universally, can so change with changing circumstances, can be wielded so suddenly and unexpectedly, and with such awful and irresistible force, that God might, we doubt not, rule by it a world in which there was not one virtuous principle or truly holy affection.

SECT. III.—ARRANGEMENTS NEEDFUL TO THE STABILITY OF THE SOCIAL SYSTEM.

The arrangements noticed in last section related more especially to man as an individual; those considered in this relate to man in his social capacity. There are arrangements needful in order to the stability of the social system, and first among these we meet with two positive institutions.

First, There is the FAMILY ORDINANCE. Instead of the human species being consigned to solitary separation on the one hand,

or of being congregated into large promiscuous companies or herds on the other hand, we find them allotted along the surface of this wide world into little communities, living under the samt roof, and connected by a thousand gentle offices^hich they discharge one towards another, and to which they are prompted